1: Rivers E-5 (ca. 1901-02) 1906 Toda

they therefore adopted the practice of female infanticide, and that polyandry followed as a consequence. At the present and during recent times there has certainly been no economical motive for infanticide, and I am very doubtful whether it has ever existed. I think it far more probable that the Todas brought the practice of polyandry with them when they came to the Nilgiris; but if this view should be adopted, there is still no evidence to show whether they also brought infanticide with them, or whether this custom developed owing to the fact that polyandry diminished the need for female children.

POLYGYNY

In the last section we have seen that there is a tendency for the polyandry of the Todas to become combined with polygyny. Two brothers, who in former times would have had one wife between them, may now take two wives, but as a general rule the two men have the two wives in common. In addition, polygyny of the more ordinary kind exists among the Todas, and is probably now increasing in frequency, as one of the results of the diminished female infanticide.

One example of polygyny is the marriage of Kuriolv (56) with two wives, one of about the same age as himself, the other a young wife whom he shares with Onadj (57). In another case Odrkurs (1), has two wives, the second wife being a young girl recently married in the hope of obtaining a son (see p. 550).

There is one example of polygyny in the genealogies in which a young boy, Mokudr of Nidrsi (42), has two wives, both young girls. He has been doubly married in order that he may get rid of one of his wives by the *tererstthi* custom and so become rich. He has been married to two wives in order that he may sell one.

When a man or a group of men have more than one wife, the two wives usually live together at the same village, but sometimes they live at different villages, the husband or husbands moving about from one village to the other.